variations of numberless individuals, not by
suppressing variations; the individual consciousness
fulfils all itself when it is universalised into-
sympathy and identity with the cosmic, not by
limiting itself in the ego. So too the cosmic
contains in all itself and in each thing in it the
complete immanence of the transcendent; it main-
tains itself as the world-being by the consciousness.
of its own transcendent reality, it finds itself in
each individual being by the realisation of the
divine and transcendent in that being and in all
existences. The transcendent contains, manifests,.
constitutes the cosmos and by manifesting it
manifests or discovers, as we may say in the old
poetic sense of that word, its own infinite harmonic
varieties. But even in the lower orders of the
relative we find this play of negative and positive,.
and through the divine reconciliation of its terms,.
not by excising them or carrying their opposition
to the bitter end, we have to arrive at the Absolute.
For there in the Absolute all this relativity, all this
varying rhythmic self-statement of the Absolute,.
finds, not its complete denial, but its reason for
existence and its justification, not its conviction as.

a lie, but the source and principle of its truth.
Cosmos and individual go back to something *in*.
the Absolute which is the true truth of individuality,.
the true truth of cosmic being and not their denial
and conviction of their falsity. The Absolute is not
a sceptical logician denying the truth of all his own
statements and self-expressions, but an existence